

Family: Foundation of Children's Education in the Era of Qur'anic Disruption

Anisatul Mardiah^{1✉}, Eko Zulfikar², Deddy Ilyas³, John Supriyanto⁴, Apriyanti Apriyanti⁵,

Universitas Islam Negeri Raden Fatah Palembang, Indonesia^(1,2,3,4,5)

DOI: [10.31004/obsesi.v7i5.5249](https://doi.org/10.31004/obsesi.v7i5.5249)

Abstract

This article aims to examine the role of the family in educating children in the era of Al-Qur'an-based digital disruption. This is based on the fact that changes in the era of digital disruption can affect the behavior and character of a child who is in the process of finding his identity. By using pure literature research and descriptive data analysis techniques, this article concludes that the role of the family in children's education is crucial to their growth and development. Families must strive to educate, direct, and project each child to fill their lives with solid beliefs so that they consistently carry out Islamic law and are saved from all calamities in this world and the hereafter. There are at least five roles of the family in educating children in the era of Al-Qur'an-based disruption that deserves attention, namely: as the foundation of religion, as forming the character of children, influencing children's self-confidence, instilling mutual respect, and being able to improve achievement in school. Of course, these five roles can be used as guidelines for every family in educating their children based on the Koran in the era of digital disruption

Keywords: *al-qur'an; children's education; era of disruption; family*

Copyright (c) 2023 Anisatul Mardiah, et al.

✉ Corresponding author: Anisatul Mardiah

Email Address : anisatulmardiah_uin@radenfatah.ac.id (Palembang, Indonesia)

Received 17 July 2023, Accepted 28 September 2023, Published 11 October 2023

Introduction

The era's development, commonly referred to as the era of disruption, is a period of change that is not realized, unexpected, and affects all aspects of life. The current world context is being faced with a phenomenon in which world development no longer runs linearly. Various new concepts and arrangements exist to replace old concepts that are no longer in line with the needs of the times. Disruption initiates the birth of a more innovative and massive model of interaction. The orientation of the changes is also quite broad, starting from the world of business, transportation, social affairs, and education to politics. Therefore, this era presents two urgent choices: change or become extinct (Bashori, 2018).

The emergence of the era of disruption in the world of education has in fact gone hand in hand with advances in information and communication technology. Therefore, the existence of the era of disruption requires a quick response to facing the challenges. The demands of the times require the world of education to digitize the education system in a structured way as a response to this era of disruption. Educational institutions continue to strive to make changes so that their education is relevant to the changing trends of the times. The world of Islamic education needs to appear bold with an open mind and abandon old, unproductive ways, it

also needs to innovate in its learning with technological advances that are occurring (Mudlofar, 2022).

The era of disruption which is indicated by the encouragement of digitalization has created a dilemma for Islamic Education to change or lose. Characterized by being creative, innovative and dynamic, the era of disruption emphasizes an interesting new style in packaging teaching, materials and methods of Islamic education. Given that the era of disruption has provided such convenience to students in finding learning materials on the internet that can provide new understanding quickly (Hidayat et. al, 2021). If in the past context learning required face-to-face contact and physical contact, in the present context these activities can occur without face-to-face and physical contact. This change confirms that current learning activities no longer provide emotional attachments.

In addition, changes in this era of disruption will affect the behavior and character of a child who is in the process of finding his identity (Tenny & Arifianto, 2021). Therefore, in this era of disruption it is very important to reaffirm the role of the family in the education of their children so that they are not trapped in wrong associations. Everything that is done by parents in the family every day will slowly be absorbed into customs, how to behave, speak words, behave, and socialize in various circumstances. The family is allegedly a medium for transforming values for a newborn child, whether consciously or not, which is very influential in the child's growth and development (Zulfikar, 2019).

In fact, there have been quite a number of studies conducted by experts regarding this theme. For example, Meilani and Fernando, wrote about *Early Childhood Education in Families in the Era of Disruption Based on 2 Timothy 3: 15-17* (Meilani & Fernando, 2021), Sayyidi and Sidiq, discussed *Reactualization of Character Education in the Era of Disruption* (Sayyidi & Sidiq, 2020), Burhanudin, reviewed the *Concept of Islamic Education in Youth in the Era Disruption in Overcoming the Moral Crisis* (Burhanudin, 2020), Amirudin, discussing the *Urgency of Moral Education: A Review of Islamic Perspective Values and Methods in the Era of Disruption* (Amirudin, 2021), Siti Sholichah, explaining the *Qur'an-Based Child Character Education* (Sholichah, 2017), Muslimin and Hosaini, discussing the *Concept of Children's Education According to Al-Qur'an and Hadith* (Muslimin & Hosaini, 2019), Eka Prasetiawati, discusses the *Concept of Children's Education According to the Qur'an Perspective of Muhammad Quraish Shihab* (Prasetiawati, 2017), Elfa Yuliana, explains the *Concept of Children's Education in the Qur'an and Hadith* (Yuliana, 2017), Umi Nasikhah and Herwani, explains about the *Role of the Family in Teaching the Qur'an to Children from an Early Age* (Nasikhah & Herwani, 2022), as well as Lutfiyah, explaining the *Role of the Family in Children's Education: Study of Verses 13-19 of Surah Luqman* (Lutfiyah, 2017), and others.

Additionally, there are several articles that can serve as supporting data for the analysis related to this discussion. These include "Parents' Role in Adolescents' Leisure Time Use: From Goals to Parenting Practice" (Annelore Van der et al., 2020). From this, it can be understood that the results of inductive thematic analysis revealed significant class-based differences in three parenting practices: (1) setting an example, (2) resolving conflicts, and (3) facilitating leisure activities. The role of parents in parenting practices, which in turn influences how adolescent children use their leisure time, is discussed in the context of this article.

Furthermore, "Parents' Perspective on Children's Learning" (Adrijana, 2021) provides an understanding that in the era of Qur'anic disruption in education, it is important to comprehend how parents influence their children's education. Research on child education approaches can provide insights into how families form the foundation for Qur'anic teaching in the modern era. Lastly, an article titled "The Education of Children in an Islamic Family" (Suliman Ibraheem et al., 2023) describes the importance of education in shaping individual personalities and identities, as well as the role of Islamic values in the context of education. Specifically, this article analyzes the family's role as the primary educator in raising children in accordance with the teachings of the Qur'an. The Qur'an emphasizes the significance of the family in creating a healthy environment for the moral and character development of children.

In the view of the Qur'an, the family is the first place to seek tranquility and perform worship. Islam places special emphasis on the family in its teachings.

These articles collectively emphasize the pivotal role of the family in children's education, aligning with the teachings of the Qur'an. They underscore how families significantly mold children's personalities and characters within the framework of Islamic principles. Consequently, they reinforce the argument that families play a substantial role in children's education, with the Qur'an serving as a vital compass for fostering a wholesome family education grounded in Islamic values.

It's worth noting that while numerous studies have explored the family's role in children's education, there is a noticeable dearth of research addressing this issue within the context of disruption, especially from a Qur'anic perspective. This study endeavors to bridge this gap by investigating the family's role in educating children during disruptive times, drawing insights from the Qur'an.

The current scholarly landscape recognizes the increasing importance of the family in children's education, particularly in an era marked by disruption. Nonetheless, further research is required to elucidate how families can best support their children's learning in our rapidly evolving world. This study contributes to the existing body of knowledge by offering insights grounded in the teachings of the Qur'an, a profound source of guidance encompassing all aspects of life, including education.

The primary objective of this study is to scrutinize the family's role in educating children in the context of disruption, guided by the principles of the Qur'an. Specifically, it seeks to answer the fundamental question: What role does the family play in educating children amid disruption, as outlined in the teachings of the Qur'an? The findings of this research are expected to provide valuable insights and guidelines for families navigating the terrain of educating their children based on Qur'anic principles in an era characterized by digital disruption.

Methodology

The chosen research employs a library research approach, entailing the retrieval of information and data from written materials relevant to the discussed theme. A qualitative method is adopted, focusing on comprehending the phenomenon surrounding the research subject. This approach seeks to provide a comprehensive, systematic, and thorough description of the empirical reality underlying the phenomenon (Purnamasari et al., 2021). Both primary and secondary data sources are utilized. Primary data constitute the primary focal point and serve as the core subject of discussion, derived from Quranic verses elucidating the role of families in child education. Conversely, secondary data is gleaned from library materials, documents, and commentary books that pertain to the topic under consideration. The descriptive-analytical data analysis technique is applied, which involves the collection of extant data through interpretation and description. This approach necessitates an interpretative analysis to critically understand and convey the meanings and intentions encompassed within each discussion, thereby generating insightful ideas pertinent to the problem at hand. Figure 1 are the research design stages.

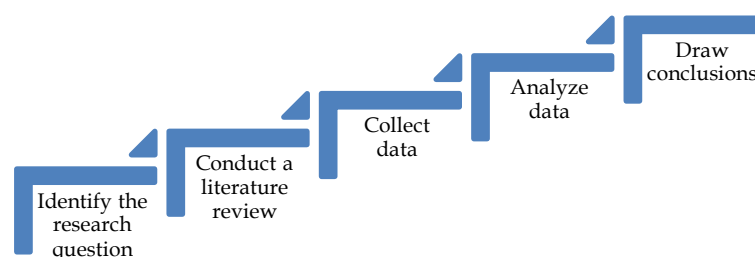


Figure 1. Research Design Stages

Result and Discussion

Parents as Personality Shapers of Family Members

Parents play an extraordinary role as the very first social environment that children encounter in the real world. Their actions, words, and interactions form the cornerstone of a child's worldview and behavior, ultimately affecting how they engage with the broader society. The family, therefore, emerges as the incubator for value transmission, bearing immense influence on the growth and development of each child. This transformative process is largely informal, as it unfolds naturally through universal interactions. It is within this familial realm that the foundational elements of a child's personality, attitudes, and beliefs are nurtured and sculpted (Zulfikar, 2019).

Prophet Muhammad, in a profound hadith recorded in Sahih al-Bukhari, articulated the concept of fitrah or natural disposition. He stated, "No child is born except in a state of fitrah. It is their parents who make them Jewish, Christian, or Zoroastrian, just as an animal gives birth to a perfect offspring. Do you see any deficiency in it?" This powerful saying underscores the notion that a child's faith, at its inception, is profoundly influenced by those who are intimately involved in their formative years. A related narration in Islamic tradition accentuates this point further: "If both parents are Muslims, the child will be a Muslim" (HR. Muslim). Consequently, a child born into a Muslim family, for instance, is likely to emulate their parents' unwavering belief in the Oneness of God, Allah. Similarly, a child born into a Christian family will tend to adopt Christian practices, beliefs, and values (Muqit & Zulfikar, 2021).

Considering the pivotal role of parents in shaping the personalities and faith of family members, it becomes incumbent upon the family's leader to uphold and preserve the piety within the household. Subsequent generations look to their predecessors for guidance, modeling their own behaviors and beliefs on the family's existing values. As a result, the preservation of a family's piety emerges as an ongoing and foundational endeavor, essential for fostering a harmonious and spiritually enriching family environment.

The Quran reinforces the profound responsibility that humans bear for safeguarding themselves and their families from the perils of hellfire. In Surah al-Tahrim [66]: 6, it is unequivocally stated: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

Interpreting this verse, scholars such as Ibn Jarir al-Tabari and Ibn Kathir elucidate the duty of families to shield themselves and their loved ones from the fires of hell. This protection primarily involves reminding one another to remain obedient to Allah and diligently providing religious education to all family members, thereby preventing behaviors and actions that may lead to spiritual peril (al-Tabari, 2021), (Ibn Kathir, 1998).

Tafsir al-Kashani delves further into this concept, articulating that protection from the fires of hell necessitates a collective commitment to abstain from disobedience and unwaveringly adhere to the path of righteousness outlined by Allah. Consequently, those family leaders who disregard their sacred duty and abandon their family members risk facing the most severe consequences on the Day of Resurrection (Al-Zamakhshari et al., 2009).

In light of these profound interpretations, it becomes abundantly clear that fostering an environment of piety within the family, characterized by vigilance, care, and shared spiritual responsibility, is of paramount importance. Thus, it is the duty and fundamental aspiration of every family leader to ensure the continuous cultivation of piety among their family members, as it lays the foundation for their spiritual well-being and ultimate salvation.

Around the Era of Digital Disruption

The notion of "digital" is rooted in the ancient Greek term "digitus," signifying "finger." This linguistic connection is not merely coincidental; it fundamentally underscores the essence of digital technology. The core of digital technology lies in the binary system, represented by

two numbers: 0 and 1, corresponding to the "off" and "on" states, often referred to as binary digits or "bits." This binary code serves as the foundational language of all computer systems and digital data storage (Hidayat & Woyanti, 2021).

The era of digital disruption represents a pivotal moment in history, characterized by profound and sweeping changes that touch nearly every facet of human existence. However, it is important to recognize that these changes are not uniform across all regions and communities. Disruption, as defined by the Big Indonesian Dictionary, implies a forceful departure from established norms and practices, signifying a transition from older, conventional systems to newer ones, often powered by swifter and more efficient digital technologies. A defining feature of this disruptive era is the unprecedented volume of information. This surge in information has reshaped the very fabric of our lives, redefining the way we interact with the world. Technology has empowered the transition from a temporal paradigm to one of real-time engagement. This transformation is evident in the fact that individuals can now access information and receive responses instantaneously, transcending the constraints of time and place (Verolyna & Syaputri, 2021).

The rapid pace of technological change has not only influenced communication, technology, and transportation systems but has also instigated shifts in human behavior, giving rise to new mega-trends (Ulfah et al., 2022). These technological advancements bring forth a spectrum of consequences, both positive and negative. On the positive side, the convenience and speed of digital technology enhance various aspects of daily life, enabling innovation, practicality, contemporaneity, and adaptability to the evolving landscape (Hidayat & Woyanti, 2021). However, on the flip side of this convenience lies the potential for unchecked self-expression, prompting individuals to disregard established social norms. This newfound freedom can result in the rapid spread of misinformation, the fomenting of hatred, and the desecration of religious values (Risdiawati, 2020). Therefore, it becomes imperative for users to exercise prudence and responsibility when navigating digital platforms. The era of digital disruption necessitates heightened vigilance in the utilization of social media and other digital technologies. Ultimately, the goal is to cultivate responsible digital citizenship (Wulandari, 2020).

In conclusion, the era of digital disruption marks a pivotal juncture in human history, where the rapid integration of digital technologies has reshaped society. It has ushered in an era of unprecedented information flow and connectivity, presenting both opportunities and challenges. As we navigate this landscape, it is paramount to harness the advantages while mitigating the risks, fostering a digital society that is informed, responsible, and adaptable to the ever-evolving technological landscape.

The Role of the Family in Children's Education in the Era of Disruption According to the Qur'an

Within the intricate tapestry of human society, individuals are bound by norms and regulations, carving a path through a web of social expectations. These societal constraints, governed by the intricate interplay of norms and environmental factors, wield a profound influence on human behavior. Amid this intricate dance of societal norms, the family unit emerges as a keystone, playing an irreplaceable role in molding individual characters. It is within the embrace of family dynamics that individuals find their moral bearings and the compass guiding their interactions with the world (Jannah & Umam, 2021).

The family's importance in character development is paramount. From the very moment of birth, a child is immersed in an environment where values, ethics, and behavioral models are actively transmitted. Within the nurturing cocoon of the family, the foundation of an individual's personality and moral identity is painstakingly laid. It is here that they absorb the nuances of right and wrong, paving the way for a lifetime of ethical and moral choices (Maryatun, 2016).

Character formation, however, is not a solitary endeavor but rather a harmonious duet between internal and external influences. These two pivotal forces, the internal (comprising parents or the family) and the external (encompassing the realms of school and community), intertwine, mutually reinforcing one another in the intricate choreography of character development. However, it is the family that occupies the central role, being the initial crucible where character takes shape. The guidance provided by parents serves as the bedrock upon which an individual's ethical and moral growth is built (Maryatun, 2016).

Ali Bin Abi Talib's timeless counsel echoes through the corridors of history: "Do not force your children according to your education, because in fact, they were created for an era that is not your era. Print the soil while it is still wet and plant wood while it is still soft." This sage advice underscores the enduring relevance of instilling religious education from the earliest stages of a child's life. Such early religious education harmonizes with the profound teachings of Islam, a faith dedicated to conveying moral and ethical principles on Earth (Jannah & Umam, 2021).

Within the realm of Islamic teachings, the family assumes a sacred mantle as the bedrock of religious and moral education. Quranic verses, exemplified by QS. al-Tahrim [66]: 9, accentuate the pivotal role of parents in shielding their families from the fires of hell. The interpretation of Quraish Shihab, as enshrined in Tafsir al-Mishbah, further underscores the necessity of instilling religious education within the family. This shared responsibility spans both fathers and mothers, emphasizing the paramount importance of nurturing religious education within the familial embrace (Shihab, 2005).

In summation, the family unit stands as the crucible in which character development, especially in matters of morality and ethics, finds its genesis. It is a sanctuary where values are cultivated and ethical compasses are calibrated. Early religious education, in accordance with the tenets of Islam, accentuates the importance of imparting piety and moral values from childhood. Such an approach not only equips individuals to lead virtuous lives but also empowers them to traverse the ever-evolving landscape of our world with unwavering faith and ethical integrity.

As a form of child character

The fundamental mission of Rasulullah SAW in guiding humanity is to elevate their moral compass and nurture the development of virtuous character. This emphasis on character formation finds its roots in Islamic teachings, with the family, particularly parents, serving as the crucible where this character takes shape. Rasulullah SAW's divine mission is succinctly encapsulated in his own words: "Indeed, I was sent only to perfect moral piety" (HR. Ibnu Majah). This sacred duty to perfect moral conduct mirrors the noble and virtuous character exhibited by Rasulullah SAW himself, serving as a living testament to the principles he advocated (Zulfikar, 2019).

The Quran further reinforces the significance of character building, portraying Rasulullah as a paragon of virtue in QS. al-Qalam [68]: 4, where it states: "And indeed, you (Rasulullah) are truly virtuous and noble." Similarly, QS. al-Ahzab [33]: 21 underscores the exemplary character of Rasulullah: "Indeed, there has been in the Messenger of Allah a good role model." These verses illuminate that character education, as espoused by the Quran and hadith, dates back to the time of Rasulullah SAW himself, who stands as an enduring role model. His life epitomizes the embodiment of exceptional character, serving as an inspiration not only to Muslims but to humanity as a whole (Jannah & Umam, 2021).

In this context, character education begins as early as possible within the family unit. During this phase of growth and development, children are nurtured directly by their families, equipping them with the skills and knowledge essential for independent living. Historical records emphasize every child's entitlement to vital life skills. As the Messenger of Allah stated: "The obligations of parents towards their children include teaching them to write and read, swim, archery, and not provide them with anything but good things" (HR. al-Baihaqi).

This prophetic teaching underscores parents' responsibility in imparting essential life skills and ensuring that their children's sustenance is lawful and pure.

The family's pivotal role extends further into nurturing a robust and unwavering faith within children. This robust faith equips them to uphold Islamic principles in their daily lives, encompassing both *hablun min Allah* (the connection with God) and *hablun min al-nas* (the connection with people). In this discussion's context, the family's role becomes pivotal in fostering children as exceptional individuals, capable of excelling in diverse global competitions. The achievements of such children, across various domains, become a source of universal pride. Quranic guidance further underscores the imperative of not leaving behind weak generations, as evident in QS. al-Nisa' [4]: 9, which admonishes humanity to nurture strong, morally upright, intellectually sound, and skilled generations. This verse signifies the profound responsibility of safeguarding children's well-being, providing them with the best education, shielding them from adversity, and nurturing effective communication.

In the process of shaping children's character, families must embody attitudes of gentleness, honesty, and noble conduct. These qualities serve as a model for children, instilling values that will be their cornerstone in character development. Ultimately, families must understand the significance of their role as character shapers, cultivating individuals of exceptional character who can navigate life's challenges with unwavering faith and ethical integrity (Jannah & Umam, 2021).

Affects self-confidence

The development of a child's self-confidence is a pivotal aspect of their overall personality. A confident child is more likely to realize their full potential and navigate life's challenges effectively. In contrast, a lack of self-confidence can lead to numerous issues. Confidence is more than just a personal trait; it profoundly influences interpersonal relationships. Individuals with self-confidence tend to be more socially adept and at ease in their interactions with others (Kristianawati & Djalali, 2014).

The family, particularly parents, plays an instrumental role in nurturing self-confidence in children. Through love and support, children develop the assurance needed to face the world without fear or insecurity, even when dealing with individuals perceived as more formidable. Families, as character builders, strive to instill this self-assurance in their children, equipping them to confidently engage in social interactions within society. Every family possesses the potential to redirect their children's behavioral patterns toward more positive directions.

The Quran, as a guide to life, serves as a foundational reference for instilling self-confidence in children. This guidance is encapsulated in QS. Ali Imran [3]: 139: "Don't be weak, and don't (also) be sad, even though you are the people of the highest (degree), if you are believers." This verse holds profound wisdom, particularly in times of adversity. Quraish Shihab's interpretation highlights its relevance not only to the Prophet SAW, who faced setbacks and grief during the Uhud war, but also to all of humanity. It underscores the importance of unwavering confidence and resilience, rooted in steadfast faith, as the path to eventual success (Shihab, 2005).

In the current era of digital disruption, where the complexities of information and technology can expose children to insults and negativity that may erode their mental resilience, instilling self-confidence in children from an early age becomes increasingly critical. The Quranic guidance becomes even more pertinent. It calls upon individuals not to succumb to sadness, weakness, or despair but to stand firm in their faith and confidence. In essence, it teaches that humans should not be disheartened or lose hope, relying on their unshakable faith in Allah, as elucidated in QS. Ali Imran [3]: 139.

In conclusion, the Quranic teachings on self-confidence emphasize the virtues of belief, courage, resilience, and hope. These teachings should serve as a foundation for families to instill self-confidence in their children, especially in the face of the challenges posed by the

digital age. By nurturing self-confidence rooted in unwavering faith, families can equip their children to navigate life's complexities with resilience and optimism, adhering to the timeless wisdom imparted by the Quran (Kristianawati & Djalali, 2014).

Instill mutual respect

The inculcation of mutual respect within the family unit serves as a cornerstone for fostering harmonious relationships among its members. This value, when instilled from an early age, becomes an integral part of a child's behavioral repertoire, ensuring that they grow up accustomed to respecting others. Parents play a pivotal role in this process by setting a practical example of mutual respect for their children to observe and emulate.

In the Quran, the importance of mutual respect among human beings is explicitly emphasized, as evident in QS. al-Hujurat [49]: 10-11: "The believers are indeed brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah, that you may receive mercy. O you who believe, do not let a group of men belittle another group, it may be that those who are laughed at are better than them, and do not let a group of women demean other groups, maybe it's better to be humiliated. and do not like to reproach yourself and do not call with titles that contain ridicule. the worst call is a bad (call) after faith, and whoever does not repent, then they are the wrongdoers."

The tenth verse underscores the concept of brotherhood among Muslims, emphasizing the need to strengthen the bonds of *ukhuwwah Islamiyyah*. This value forms the bedrock of mutual respect, which is especially pertinent in today's digital era. The prevalence of conflicts on social media platforms often escalates into confrontations and, at times, even violence. As Muslims bound by a common kinship, it is imperative to actively engage in conflict resolution efforts, whether through direct actions, quiet reflection, or prayers. The eleventh verse further reinforces the notion of not humiliating, ridiculing, or mocking others. Such behavior is detrimental, whether it occurs among Muslims or involves individuals from different faiths. The baseless assumption of superiority often leads to derision, criticism, and belittlement of those perceived as lesser (Hakim & Bayyinah, 2023).

True education extends beyond academic knowledge; it encompasses the nurturing of a respectful and considerate attitude towards others. No matter how advanced one's education may be, it is incomplete if it fosters a sense of superiority over others. Educated individuals are expected to conduct themselves with decorum, exercising restraint in their words and actions to avoid causing offense to others. Discrimination against fellow human beings is fundamentally incompatible with the principles of education and respect. The fear of Allah should be the only basis for differentiation among individuals (Zulfikar, 2023).

The Quranic verses unequivocally assert the fraternity of humanity, underscoring the obligation to treat one another with respect as brothers and sisters. To uphold human dignity, fairness is imperative. Islam advocates for the fair treatment of all individuals and emphasizes the importance of doing good (*ihsan*) to others. In this context, *ihsan* transcends mere material generosity; it encompasses social etiquette, ethics, and tolerance. It entails actions guided by compassion and a deep sense of respect for others' rights and dignity. *Ihsan* extends far beyond altruism, rejecting any attempts to impose one's will on others (Zulfikar, 2023).

In summary, the Quranic teachings on mutual respect underscore the significance of treating others as brothers and sisters in humanity. It is a foundational value that should be instilled in children from an early age, especially considering the digital era's challenges. In an age marked by the complexities of social media, cultivating a respectful attitude is essential, as disrespect and incivility often run rampant. These Quranic principles serve as a timeless guide, promoting a culture of respect and fairness among individuals, regardless of their backgrounds or beliefs.

Can improve achievement in school

The learning process is a dynamic journey for students, leading to transformations in various aspects of their lives. This includes changes in knowledge, understanding, values, attitudes, and skills. These changes are often reflected in the academic achievements of students when they respond to questions, tackle problems, or complete assignments provided by their teachers. Student achievements serve as a tangible measure of the progress made in their learning journey. Among the numerous factors that impact academic achievement in schools, the family environment stands out as a pivotal influence (Jamil, 2016),

Several key factors within the family environment contribute to students' learning achievements. These factors encompass the socioeconomic status of the family, the educational background of parents, the level of parental involvement and support, and the overall interpersonal atmosphere within the family. Therefore, the family plays a profoundly significant role in shaping children's educational accomplishment (Salsabila & Puspitasari, 2020).

Islamic teachings underscore the obligatory nature of seeking knowledge, as exemplified by the words of the Prophet Muhammad (peace be upon him): "Seeking knowledge is obligatory upon every Muslim" (HR. Ibn Majah). The Quran, too, contains numerous verses emphasizing the importance of acquiring knowledge. For instance, the command to read is found in QS. Al-'Alaq [96]: 1-5. The Quran also highlights the potential endowed by Allah, which should be maximized in the process of learning and teaching (QS. al-Nahl [16]: 78). It emphasizes the significance of nurturing faith and morals in the context of education (QS. Luqman [31]: 17-19) and encourages the provision of lessons through effective and engaging discussions (QS. al-Nahl [16]: 125).

In the context of children's education, these Quranic verses underscore the importance of tailoring the educational experience to children's preferences and needs. Families play a critical role in ensuring that children find joy and satisfaction in their learning journeys. This involves creating an environment where children are encouraged rather than discouraged, where learning is made enjoyable and convenient, and where parents serve as motivating role models for their children.

In essence, the family holds a central place in the educational development of children. It is not just about providing formal lessons but also about inspiring, motivating, and nurturing children's enthusiasm for learning. By aligning their efforts with Islamic principles that emphasize the value of knowledge and effective teaching methods, families can help children flourish academically and personally, fostering a love for learning that will serve them throughout their lives.

Conclusion

Families play a vital role in children's education, especially in the digital age. They instill Islamic beliefs and values, develop character, build self-confidence, teach mutual respect, and support academic success. Islamic beliefs and values: Families serve as the primary educators of Islamic beliefs and values, shaping a child's moral foundation. This early religious education equips children to make ethical decisions in today's digitally-driven world. Character: Families play a pivotal role in developing a child's character, instilling values like honesty, empathy, kindness, and respect. These values contribute to the child's growth as a responsible and compassionate individual. Self-confidence: The family environment influences a child's self-confidence. A nurturing home environment empowers children to engage confidently with others and face challenges resiliently, a crucial trait in a digital age. Mutual respect: Families teach mutual respect, an essential Islamic value. Children learn respectful conduct by observing family members, vital for fostering civil discourse in an era of online conflicts. Academic achievement: Family involvement significantly impacts academic

success. Factors like socioeconomic status and parental support affect a child's education. Family engagement, especially in a digital age, remains pivotal in a child's learning journey. In conclusion, families have multifaceted roles in children's education, aligned with Islamic principles in the digital age.

Acknowledgment

Acknowledgments are an essential part of scholarly work, expressing gratitude towards those who contributed to the research and publication process. In this context, the author extends sincere thanks to the reviewers and editors who dedicated their time and expertise to review and refine the article. Their invaluable feedback and insights have undoubtedly enriched the quality and depth of this research. Furthermore, the author acknowledges the collaborative efforts of all individuals involved in the publication of this article, from the journal's editorial team to the various parties who played a role in the publishing process. Their collective contributions, whether in terms of editorial guidance, formatting, or logistical support, have been instrumental in bringing this work to fruition. Ultimately, the author's hope is that this article will serve as a source of fresh perspectives and new insights for its readers. By recognizing the collective effort that goes into academic publishing, this expression of gratitude underscores the collaborative nature of knowledge dissemination and the importance of scholarly discourse in advancing our understanding of various subjects.

References

- Adrijana, V.-J. (2021). Parents' perspective on a children's learning. *Journal of Childhood, Education & Society* 2, 2(2), 117–125. <https://doi.org/10.37291/2717638X.20212266>
- Al-Zamakhshari, Jarullah, A. al-Q., Umar, M. bin, & . (2009). *Tafsir al-kashshaf: Beirut: Dar al-Marefah*.
- Annelore Van der, E., Bram, S., & Lieve, B. (2020). Parents' Role in adolescents' leisure time use: From goals to parenting practice. *Journal of Childhood, Education & Society*, 1(1), 43–62. <https://doi.org/10.37291/2717638X.20201130>
- Hakim, L. N., & Bayyinah, I. (2023). Etika Sosial Persfektif Muffasir Nusantara: Kajian QS. Al-Hujarat Ayat 9-13 dalam Tafsir Al-Ibriz. *Journal of Quranic and Hadith Studie*, 1(1). <http://jurnal.dokicti.org/index.php/ALSHAMELA/article/view/33>
- Hidayat, S., & Woyanti, N. (2021). Pengaruh PDRB Per Kapita, Belanja Daerah, Rasio Ketergantungan, Kemiskinan, dan Teknologi Terhadap IPM di Indonesia. *Ekonomi, Bisnis Dan Akuntansi*, 23(4). <http://jp.feb.unsoed.ac.id/index.php/jeba/article/view/2919>
- Jamil, B. M. (2016). Faktor-Faktor yang Mempengaruhi Prestasi Belajar Anak. *Jurnal Ilmiah Pendidikan Anak*, 1(1). <http://jurnal.stkipan-nur.ac.id/index.php/jipa/article/view/18>
- Jannah, N., & Umam, K. (2021). Peran Orang Tua Dalam Pendidikan Karakter Berbasis Keluarga di Masa Pandemi Covid-19. *Studi Keislaman*, 12(1). <https://ejournal.inaifas.ac.id/index.php/falasifa/article/view/460>
- Kristianawati, E., & Djalali, M. A. (2014). Hubungan Antara Kematangan Emosi Dan Percaya Diri Dengan Penyesuaian Sosial. *Jurnal Psikologi Indonesia*, 03(03). <https://jurnal.untag-sby.ac.id/index.php/persona/article/view/414>
- Maryatun, I. B. (2016). Peran Pendidik PAUD Dalam Membangun Karakter Anak. *Jurnal Pendidikan Anak*, 5(1). <https://journal.uny.ac.id/index.php/jpa/article/view/12370>
- Muqit, A., & Zulfikar, E. (2021). Tuhan dalam Fitrah Manusia dan Faktor-Faktor yang Merubahnya: Kajian Tematik Ayat-Ayat dan Hadis Ketahuidan. *Yaqzhan*, 7(22). <https://www.syekh-nurjati.ac.id/jurnal/index.php/yaqzhan/article/view/8019>
- Nurhafifah, S. (2022). *Fenomena Budak Cinta (BUCIN) dalam Relasi Pacaran di Kalangan Mahasiswa (Studi Kasus Fakultas Ushuluddin Dan Filsafat)*. UIN Ar-Raniry.

- Purnamasari, Y., Pradhanawati, A., & Hidayat, W. (2021). Analisis Peluang E-Commerce dalam Pengembangan Usahamikro, Kecil, dan Menengah Produk Batik.(Studi Kasus pada Usaha Batik di Semarang). *Jurnal Geovermance*, 1(1).
<https://ejournal3.undip.ac.id/index.php/jiab/article/view/9226>
- Risdiawati, I. (2020). Telaah Tingkat Kesulitan Teks Eksposisi dalam Buku Siswa Bahasa Indonesia: Eksperimen Diri dan Akademik untuk SMA/SMK Kelas X KURIKULUM 2013. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 21.
<http://ejournal.iainmadura.ac.id/index.php/ghancaran/article/view/3193>
- Salsabila, A., & Puspitasari. (2020). Faktor-Faktor yang Mempengaruhi Prestasi Belajar Siswa Sekolah Dasar. *Urnal Pendidikan Dan Dakwah*, 2(2).
<https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/800>
- Shihab, M. Q. (2005). *Menyikapi" Tabir Ilahi: Al-Asma' Al-Husna dalam Perspektif Al-Qur'an*.
- Suliman Ibraheem, S. A.-H., Tribhuwan, K., Harikumar, P., Shadia Hamoud, A., Hadi Abdul Nabi, M. A.-T., Iskandar, M., & Nermeen, S. (2023). The education of children in an Islamic family based on the Holy Qur'an. *HTS Theological Studies*, 79(2), 1-6.
<https://doi.org/10.4102/hts.v79i2.8273>
- Ulfah, Supriani, Y., & Arifudin, O. (2022). Kepemimpinan Pendidikan di Era Disrupsi. *Lmiah Ilmu Pendidikan*, 5(1).
<http://jiip.stkipyapisdampu.ac.id/jiip/index.php/JIIP/article/view/392>
- Verolyna, D., & Syaputri, I. K. (2021). Cyber Dakwah: Plus Minus Penyiaran Islam Pada Era Disruptif. *Dakwah Dan Komunika*, 6(1).
<http://journal.iaincurup.ac.id/index.php/JDK/article/view/2955>
- Wulandari, W. (2020). *Peran Teknologi Digital dalam Fundraising Zakat, Infak, dan Sedekah Pada LAZNAS Mizan Amanah Ulu jami Jakarta Selatan*. UIN Syarif Hidayatulloh Jakarta
- Zulfikar, E. (2019). Peran Perempuan dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis. *Studi Alquran Dan Hadis*, 7(1).
<https://www.syekhnurjati.ac.id/jurnal/index.php/diya/article/view/4529>
- Zulfikar, E. (2023). *karakteristik Ulul Albab: Menuju Kepribadian Islam di Era Disrupsi Digital*. UIN Raden Fatah Palembang. <http://repository.radenfatah.ac.id/26965>